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ABSTRACT

Strategies for organizing and sequencing peace education programs in art education are explored. First, the concept of peace and the development of peace education are examined. The affirmation of peace as life, justice, and freedom contains four areas of study for art education: (1) human relations; (2) cultural diversity; (3) the environment; and (4) global awareness. Nordic Paradise, a peace education program organized by Nordic art educators, utilizes these four areas. The project was based on the principle that pictures are language. Students examined art works that represented human relations, the environment, war, political situations, social issues, and other relevant subject matter. The linking of art with other subject areas, such as history and science, makes in-depth study of aspects of peace possible. Peace education is a life long process and art education should take an active and leading role in organizing peace education programs. (KM)

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PEACE EDUCATION IN ART: STUDY OF CONFLICT AND HARMONY

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Peace Education in Art: Study of Conflict and Harmony

Abstract

In this paper, strategies for organizing and sequencing peace education programs in art are explored. First, the development of peace education and the concept of peace are featured. An example of peace education in art is *Nordic Paradise*, a peace education program developed in cooperation of Nordic art teachers. Theory of peace education and instructional strategies are illuminated in the context of the *Nordic Paradise* program.

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Peace education can be integrated into all areas of curriculum at all grade levels (Reardon, 1988). According to a survey conducted by the World Policy Institute in 1984-1985, peace education is included most frequently in social studies, English and language arts, and sciences. In the arts, peace education is rare. The conclusion of the survey calls for a vigorous development of peace education programs in the arts.

In this paper, strategies for organizing and sequencing peace education programs in art are explored. Several questions need answering. For example, how did peace education develop? What is peace? How does concept of peace translate into peace education programs in art? How are peace education programs implemented in art? What kind of unique contribution can art education make to peace education?

The Development of Peace Education

Study in international understanding preceded peace education. A pioneer organization is CEWC/ Council for Education in World Citizenship founded in 1939 in Great Britain (Heater, 1984). The organization sees peace as synonymous with justice. In the 1950's, peace and educational organizations included education for international understanding in their activities. It meant distribution of information about nations. The concept of peace education began to appear in the educational literature when UNESCO distributed a recommendation to all member governments to increase efforts in peace education and cooperation (UNESCO, 1974). Furthermore, member states should provide peace education programs and support teacher education and research in the field. Women's rights movement advanced peace education since United Nations declaration of International Women's year in 1975 and the consequent International Women's Decade (Reardon, 1985). UNESCO began documenting model

programs for peace education from various countries in 1980's (Harris, 1988). In this country, World Policy Institute in 1984-1985 collected peace education programs and established the Teachers College Peace Education Curriculum Bank (Reardon, 1988). Such national organizations as ESR (Education for Social Responsibility) and NEA/ National Education Association have published collections of curriculum materials for peace education. Peace research agencies, school districts, and religious denominations have their own curriculum materials for peace education. Currently, there is an abundance of literature, journals, pamphlets, and curriculum materials for peace education. The preparation of most peace education projects is still being done by individual teachers who devise their own courses and units (Harris, 1988; Reardon, 1988). A number of reports in news media indicate that these efforts increased during the Gulf war.

In art education, an overture for peace education was the influence of Ruskin's (1843) ideas that art is based on national and individual morality. Art educators assumed that study of art would develop in students spiritual and practical virtues (Stankiewicz, 1984). The picture study movement developed Ruskin's ideas further. Adherents of the movement believed that great artists were exemplars of high moral characters and that works of art could be used to build characters of students (Stankiewicz, 1984). Munro (1956) set foundations for peace education in art. He argued that the art can and should be used as a mean to international understanding and sympathy. This would lead to peace and active cultural cooperation. International Colloquies *War and Peace in Art Education* in 1985 and 1987 explored peace education for the purposes in art education (Schirmer, 1987). A major peace education

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program in art was designed and implemented in the cooperation of the Nordic countries, Finland, Sweden, Iceland, Denmark, and Norway (Bonnier, 1987; Kauppinen, 1989; Pimenoff, 1987; Rathenow, 1987).

What is peace?

The concept of peace is often thought of as the absence of war or as the tranquillity of order. In peace research (Aron, 1979; Woito, 1982) and peace education (Harris, 1988; Heater, 1984; Hinde & Parry, 1989; Reardon, 1988a, b; Wehr, 1979), peace means action. Peace involves cooperation for *life, justice, and freedom*. As affirmation of life, peace implies struggle against endemic poverty and famine that shortens life and deprives the quality of life for the majority of people in the world. It implies the prevention of lethal conflict in war, the preservation of the Earth and ecologically healthy planet. As affirmation of justice, peace implies efforts to achieve human dignity for all people and humane relationships based on equity, mutuality, and the inherent worth of all persons. It seeks to develop appreciation of cultural differences whether individual or social. As affirmation of freedom, peace means defending civil and political rights when they are denied or abused. It means confronting structural violence caused by inequitable economic structures, political and institutional oppression, and circumstances that prevent personal freedom and self-fulfillment.

Strategies for Peace Education in Art

The affirmation of peace as life, justice and freedom contain four areas of study for art education; 1) *human relations*, 2) *cultural diversity*, 3) *environment*, and 3) *global awareness*. First, study of *human relations* deals with interpersonal relations, the links between person and person, person and group, and between different groups. It includes issues of human rights, gender, and age. Second, study of *cultural diversity*

deals with various cultures and relations between major and minor cultures. Peace education in art aims to develop understanding of and respect for different cultures. Third, study of the *environment* involves themes of students' consciousness of their relationship to the whole natural order and the development of the built environment. It deals with problems of reversing the damage done to the natural and built environment by irresponsible human intervention. It includes acquisition of skills for the preservation and protection of the natural and built environment. Fourth, study of *global awareness* includes topics of the interdependence of all human groups. It aims to seeing the world as a unity where many human problems are global and require global solutions based on global cooperation.

Nordic Paradise: Implementing Peace Education in Art

Nordic Paradise is a peace education project in art Nordic art educators propelled in 1985. Nordic art educators have cooperated in various projects since the change of the century and founded in 1978 Nordic Society for Art Education. *Nordic Paradise* is a recent big undertaking of NSAE. The project of *Nordic Paradise* was based on the principle that pictures are language. The proper use of pictures can provide heightened knowledge of reality. Students should feel that they are accomplishing a meaningful and necessary study through pictures, and that they do their study well. Art teachers in each Nordic country, Finland, Sweden, Norway, Denmark, and Iceland, implemented the peace education project in their own unique ways (Bonnier, 1987; Forsman, 1987; Homlong, 1987; Kauppinen, 1989, 1989a; Mustonen, 1987; Pimenoff, 1987; Rathenow, 1987; Schirmer, 1987). In Finland, the project got environmental overtones. A theme was "Understanding oneself and one's environment." Another theme "Paradise and

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Hell" provoked exploration of ways and means leading to harmony and peace and those leading to violence and destruction. Students focused on young persons and their future. They examined works of art which represented human relations, environment, war, political situations, social issues and other relevant subject matter. Similarly, students analyzed pictures from mass media. They recorded their findings and ideas in murals and other works. For the public, students organized a slide and film show with poetry reading. Secretary of Education gave a speech in the occasion. "A Week of Life" project followed in cooperation with other subject matters. Many classes adopted a class from developing countries and raised funds for their friendship classes. In Sweden, a major theme for peace study was "Violence." In a study, the focus was street violence in King's Garden Park in the center of Stockholm. Students recorded street violence in drawings, photos, slides, and videos. They interviewed people and wrote about violence. In Svecia Antikva archives, they found historic pictures and articles about King's Garden Park. They collected pictures and text about violence from newspapers and magazines. Of clay, they built a miniature model of the place. In several discussions, students analyzed reasons for violence and evaluated its consequences. Students listed confrontation between major and minor cultures, violence in mass media, threats to one's personal identity, racism, political issues, crime, group pressure, drugs, and unemployment as reasons for violence. In Norway, a project focused on misbehavior among students. Students made murals about good and bad behavior when people meet each other. From the individual confrontation, the theme expanded to world politics and large issues between ethnic and cultural groups.

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An indication of the importance of peace study for students was the long duration of the projects. Students wanted to work on their peace projects over semesters. Some projects continued during the following school year.

Conclusion

Peace education is a lifelong, continuous process. In its current practice, peace education means developing in students global responsibility and the understanding of global interdependence, willingness to work for a just and peaceful world, concern for the environment, skills in constructive human relations, ability to envision and plan for the future (Harris, 1988; Hinde and Parry, 1989; Reardon, 1988, 1988a; UNESCO, 1974). These general concepts can be dealt with a variety of ways in art education. Peace education in art can be implemented in units. Any of the four study areas, human relations, cultural diversity, the environment and global awareness, can be the focus of the unit. As the examples from the Nordic countries imply, it was not difficult to meet the goals and objectives of art education curriculum even in year long peace education projects. Cooperation with other subject matters makes in-depth study of aspects of peace possible. For example, peace education in history can focus on teaching about history of wars, peace making, and the relation of political systems to conflict and peace. Study in science may emphasize ecological aspects. In mathematics, mathematical analysis can be applied to world resources, military and armament conditions, and demographic changes. Study in social studies can include issues of social justice, human rights, and cultural diversity. Much of study in various subject matters can be reexamined through pictures in art education. Art education can make a unique contribution to peace programs just by the examination of relevant works of art. Another unique contribution is the pictorial recording of aspects related to peace. Art

education should take not only an active role but a leading role in organizing peace education programs. We ought to keep in mind that peace education has been an important issue in the East European countries. Peace is heralded in songs, poems, and speeches. We do not know the sincerity of those efforts but people's strength and will stopped tanks and artillery. And the world changed.

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